ANIMADVERSIONS

UPON THE CONDUCT OF

The Rev. Dr. RUTHERFORTH,

IN THE CONTROVERSY WHICH HAS FOLLOWED THE PUBLICATION OF

THE CONFESSIONAL.

With a Word to the Author of an "ESSAY ON ESTABLISHMENTS IN RELIGION, &c."

By ANONYMOUS.

Tho. Rutherforth

Non erubescas mutare Sententiam: Non enim es tantæ Authoritatis ut errasse te pudeat. ST. JEROM.

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IT is humbly hoped by the Author of the following Sheets, that he ſhall meet with the ſame Candour from the learned Dr. *Rutherforth* and the Public, with which he has conſidered ſome of the Doctor's Arguments againſt the *Confeſſional*, and his Conduct, with Reſpect to the Management of the Controverſy, in which he is now ſo deeply engaged. If in any Place he has unwarily let ſlip an unguarded Expreſſion, he truſts that ſome Allowance will be made for his entering heartily into the Cauſe he eſpouſes; and that it will be looked on as a Mark of his honeſt Zeal, rather than any intended perſonal Reflection. It is the Cauſe of injured Liberty which has called him forth, and it was not in his Power to ſtop to compliment his Opponents, or to apologize for his Freedom, where he thought himſelf moſt wanted as an Advocate. He flatters himſelf, that Dr. *Rutherforth* will never be able to charge him with Ill-manners, though he may have been ſo blunt and uncourtly as to have ſpoken his Sentiments without Diſguiſe.

March 28, 1768.

ANIMADVERSIONS, &c.

THE indiſcreet management of controverſy, has, with equal reaſon and juſtice, been lamented and complained againſt. Abuſe and calumny have frequently been made to ſupply the place of argument; and truth, the great object which was at firſt placed in view, has ſoon been loſt ſight of, and at length left in its native darkneſs.

The public have already read many pages concerning the right of eſtabliſhing ſyſtematical confeſſions of faith and doctrine in Proteſtant churches, which have wholly been employed in quibbles, caſuiſtical ſubtleties, and perſonal invectives. The publication which gave riſe to this controverſy, was the *Confeſſional*; a volume that had been the labour of ſeveral years, expreſsly written in defence of our religious liberty, and indeed executed in ſo maſterly a manner, that it at once ſhews the erudition of its author, and

flatters us with the hopes of its being one day inſtrumental in confirming to us thoſe rights which it ſo ably defends. His arguments are drawn out with a ſtrength and clearneſs almoſt peculiar to himſelf, and he hath alſo conſidered his ſubject in every poſſible light.

Beſides this general right of Proteſtant churches to require eſtabliſhed confeſſions of faith and doctrine, he hath attended alſo to the particular confeſſion of the church of *England*, contained in her articles, liturgy, homilies and canons, to which every miniſter, as well previous to his ordination, as his inſtitution to any eccleſiaſtical preferment, is obliged to ſubſcribe.

The oppoſition and obloquy which the *Confeſſional* hath already met with, required no very extraordinary penetration to foreſee. It is no more than what might have been expected. Poſſibly ſome of its opponents may have written from principle: but it is more than probable, others have been influenced by a worſe motive. The effect a reform in our eccleſiaſtical conſtitution would have on the larger preferments in the church, is, perhaps,

haps, urged with too much reaſon, as the moſt prevailing argument with ſome of the clergy for objecting to the very attempt.

With too much truth does this ſpirited author deſcribe the truly pitiable caſe of every reformer. After ſpeaking of *Papebroch*, *Mabillon*, and others, and the adventurous cauſe in which he has embarked,---"Here is more than ſufficient," ſays he, "one would think, to deter a "reformer, who is able and deliberate "enough to *count the coſt*, from ever "meddling with public error, even with "more than half the courage of *Luther*. "A man muſt be in a very uncommon "ſituation, as well as of an uncommon "ſpirit, even in this land of liberty, "who is bold enough to undertake the "patronage of a cauſe, to which ſo many, "at different periods, have fallen martyrs; not always, indeed, by fire and "ſword, but oftener, perhaps, by what "kills as ſurely, though not ſo quickly, "Hunger and Nakedneſs*."---He afterwards gives a progreſſive hiſtory of what has been attempted in this country, the

* Preface to firſt edition of the Confeſſional, page 16.

various conferences which have been held with a view to a reform, and the ill ſucceſs they have all met with. Inſtead of chriſtian divines, and enquirers after truth, men governed by party-rage, and bigots, have preſided at all of them, almoſt without exception, and fruſtrated every generous deſign of freeing the conſciences of men from the ſhackles of unwarrantable ſubſcriptions and eſtabliſhed forms.

What a reflection, in this *land of liberty*, this *climate of good ſenſe?* what a ſtain on the annals of a free people? that thoſe honeſt men, who have laboured hard for a review, "are pining away in "a deſponding obſcurity, under the "frowns of their diſobliged ſuperiors*."

What a completely baſe and oppreſſive ſpirit was near being indulged againſt the Puritans, after they had fled to *New-England*, when the oppreſſive *Laud*, of hateful memory, "to complete their "mortification, was upon the point of "ſending

* Alluding, as is ſuppoſed, to the ingenious authors of the *Free and Candid Diſquiſitions*, and the excellent *Appeals to common Reaſon and Candour*, which ſoon followed.

" ſending them a Biſhop, with a mili-
" tary force to back his authority, if the
" *Scots* had not found him other buſi-
" neſs*."

" Would the church of *England*, per-
" fectly atchieve the honour of being
" the leader and chief of all reformed
" churches, the way is open. Let her
" be the *firſt* to remove every ſtumbling
" block out of the way of her weak, (if
" ſo ſhe will needs call them) but con-
" ſcientious fellow-chriſtians. Let her
" nobly and generouſly aboliſh and diſ-
" avow all impoſitions, all bonds and
" yokes, all beggarly elements, diſagree-
" able to the ſpirit and deſign of chriſti-
" anity. Let her remove all grounds of
" ſuſpicion of her hankering after *Romiſh*
" ſuperſtition, by renouncing every right,
" ordinance, and ceremony, which may
" nouriſh this jealouſy among the Diſ-
" ſenters, and for which ſhe is driven to
" make apologies, that ſo remarkably
" contraſt her pretenſions to an authority
" to *decree* them. Let her do this, and
" ſet the glorious example to the other
" Proteſtant churches of *Europe*, and
" then

* Confeſſional, preface to firſt edition, page 25.

" then will ſhe be juſtly entitled to thoſe " encomiums, which, while ſhe aſſumes " them in her preſent ſituation, will only " paſs with the judicious for the meaneſt " of all mean things, *ſelf-adulation**."

Let the motives which have induced the reſpective champions to ſtep forth in defence of our preſent eſtabliſhments be what they will, the ſubject might have been argued with more temper. To ſpeak only of Dr. *Rutherforth*, who hath, doubtleſs, complimented confeſſions, at the expence of private judgment in all religious matters: hath he not attacked our natural rights, and thundered out his *anathemas* againſt the firſt advocate for them, in a manner, very ill becoming him

* Confeſſional, preface to firſt edition, page 22, 23.—The author of the *Eſſay on Eſtabliſhments in Religion* has taken notice of the church of *England* being thus charged with *ſelf-adulation*; but, notwithſtanding all the caſuiſtry he is maſter of; notwithſtanding every palliating circumſtance which he urges, cannot deny the conſequence which the *Confeſſional* here draws from his granted premiſes. Prejudice apart.—The Church herſelf pleads guilty.—The ſame hath been done by the author of *A Letter to the author of the Confeſſional, containing remarks on the Preface to the firſt edition*, page 19 and *ſeq.*—but with the ſame ill ſucceſs.

him " who occupies one of the firſt the-
" ological chairs in Europe* ?"

A far more cool and diſpaſſionate writer hath ſaid, " the accepting from any church " a commiſſion to teach, implies an obli-" gation to teach the doctrines of that " church; for no church can be ſuppoſed " to give a power to be exerted to its own " ruin, nor ought any one to uſe the power " with which he is inveſted, againſt that " church from which he received it†." This paſſage, indeed, ſeems intended rather to ſilence the clergy, than directed againſt

* It may appear foreign to the purpoſe, but I will run the riſque of being thought impertinent, for the ſake of indulging myſelf with the recital of one of the moſt beautiful and affecting ſtrokes of humanity I ever met with: The learned profeſſor *himſelf* may be induced to *ſmile*,—perhaps he may *feel*—though *not approve*. At the concluſion of a form of excommunication of the church of Rome, pronounced by *Ernulphus*, Biſhop of *Rocheſter*, (according to *Triſtram Shandy*) couched in the bittereſt terms. His uncle *Toby* ſays, " I declare my heart would " not let me curſe the Devil himſelf with ſo much bit-" terneſs." " He is the father of curſes," replied Dr. *Slop*. " So am not I," replied his uncle. " But he " is curſed and damned already to all eternity," replied Dr. *Slop*. " I AM SORRY FOR IT," quoth his uncle *Toby*.—*Triſtram Shandy*, vol. 3, chap. 11.

† Eſſay on Eſtabliſhments, &c. page 37.

againſt the matter in queſtion. It carries with it, however, a plauſible appearance againſt us; but there is more ingenuity than juſtice in the expreſſion. The church of *England* receives the Old and New Teſtament, and ſubſcription to them is required; very well, ſo far I grant *the church gives no power to be exerted to its own ruin.* But becauſe I declare myſelf of the religion of *Chriſt*, and am willing to ſubſcribe to the New Teſtament, as a public teſtimony of my religious principles, is that church to go farther, and ſay, you ſhall not only receive the ſacred oracles, but you ſhall alſo receive ſuch interpretations as the convocation of 1562 have put upon them.--Here is that ſtretch of power againſt which the *Confeſſional* exclaimeth. 'Tis againſt this that he directeth all his artillery. Is this kind of ſubſcription conſiſtent with the right of private judgment, which this ſame author has ſo ſtrongly inſiſted upon? Is this agreeable to what he afterwards ſays? "Religion" (I ſuppoſe he means the religion of Chriſt) "is a friend to all the "*natural rights* of mankind, a friend in "particular to *liberty of conſcience*, which "is

" is as neceſſary to its own exiſtence, as " free air is to the preſervation of the " life of man. To pretend to ſupport " religion by perſecution, is to make uſe " of malevolence and infernal fury by " way of promoting peace and good-will; " it is in the cauſe of Heaven to put on " the armour of Hell*." In this obſervation there is ſo great a dignity of thought, ſo much chriſtian charity, ſo great a degree of philanthropy and humanity; in ſhort, ſo much benevolence runs through the whole of this eſſay, that though it is not concluſive, it is yet to be admired.---Here is nothing of the inquiſitor; he is every where the chriſtian divine.

" It is evident that God intended to " give to every one a right to judge at " all times ultimately for himſelf in all " matters of religion," ſaith a late right reverend author†. It is a right which we

 can

Page 44.

† See Biſhop *Ellys's* Tracts, Part 1, Tract 1, p. 15.—The *Confeſſional* hath expreſſed himſelf to this purpoſe in ſo ſingular a manner, with ſo much ſpirit, and ſo much ſtrength of reaſoning, that I muſt beg he may be allowed to ſpeak for himſelf here: " There is, indeed, nothing " more

can no more give up in compliance to any particular eſtabliſhment, than others can take away from us.

It has been repreſented by ſome, that nothing leſs than the overthrow of every eſtabliſhment whatever, would ſatisfy the demands of the *Confeſſional*. That he was artfully deſigning the ruin of every poſſible form of confeſſion. To theſe malevolent inſinuations, let it be anſwered, Has he not propoſed that all teachers and miniſters ſhould make this ſolemn declaration, " that they received " the ſcriptures as the word of God, " and would inſtruct the people out of " them

" more evident, than that every chriſtian hath a right to " ſearch the ſcriptures; a right which he cannot trans- " fer either to any church, or to any ſingle perſon, be- " cauſe it is his indiſpenſable duty to exerciſe it perſon- " ally for himſelf. And if it is his duty to *ſearch*, it " muſt alſo be his duty to *determine* for himſelf; and, if " he finds juſt cauſe, to diſſent from any, or all the human " eſtabliſhments upon earth," p. 31, 2d edit.—" Each " man is anſwerable for his own ſoul," ſays *Beliſarius*; " it is his buſineſs, therefore, and his only, to deter- " mine the choice upon which the happineſs or miſery " of his future exiſtence depends. The only point in " which all theologiſts agree, is, that they do not com- " prehend the very myſteries they dare to pronounce upon " with ſuch peremptory deciſion: and ſhall it be a crime " in *me* to doubt, where *they* do not underſtand?"—*Marmontel's Beliſarius*, chap. 15, p. 218, third edit.

" them only," leaving them at liberty to diſown whatever after proper examination they judged inconſiſtent with them* ?---Would not this be a ſufficient

 teſt,

* Confeſſional, p. 17—19, ſecond edit.—The authors of the *Free and Candid Diſquiſitions*, p. 163. ſecond edition, have inſerted this truly valuable note:—" Conſidering the great propriety and importance of our *ſixth* " article, (being the grand foundation of our whole Proteſtant religion) it is juſtly thought by ſome members " of our church, that it ought to ſtand at the *head* of " all the reſt, being the chief key to them all, and the " leading rule by which they are all to be adjuſted. " Others are of opinion, that this article *alone*, being " properly enlarged, would be ſufficient to all the real " and uſeful purpoſes of ſubſcriptions.—*I ſincerely be-* " *lieve, that*, ' holy ſcripture,' *(by which I mean, all* " *the canonical books thereof, as received and allowed by* " *the church of England, in her ſixth article)* ' containeth ' all things neceſſary to ſalvation; ſo that whatſoever ' is not read therein, nor may be proved thereby, is ' not to be required of any man, that it ſhould be be- ' lieved as an article of faith, or be thought requiſite ' or neceſſary to ſalvation.'—*I alſo believe, with equal* ' *ſincerity*, that *(Article* 17) ' the promiſes *and decla-* ' *rations* of God are in ſuch wiſe to be received *and be-* *lieved* by us, as they be generally ſet forth to us in ' holy ſcripture; and that in *all* our doings, that will ' of God is to be followed, which we have expreſsly declared to us in the word of God '—*I believe further*, that, *(Article* 20) it is not lawful for the church, *or for any man or men whatſoever*, ſo to expound one ' place of ſcripture, that it be repugnant to another, or to decree any thing againſt the ſame, or contrary to God's written word."—But ſee the ſentiments of the indid Diſquiſitors more at large in the note referred to.

teſt, whereby we might know the principles of the teachers of our holy religion, and the right of private judgment ſtand unattacked, unfettered.---Here we ſhould be left " to work out our own ſalvation " by our own underſtandings and endeavours, agreeable to the goſpel of Jeſus " Chriſt. Sufficient means are afforded " in the holy ſcriptures for this work of " ſalvation, without having recourſe to " the doctrines and commandments of " men."

Shall a belief in the ſcriptures be declared neceſſary to ſalvation, and that belief not be ſufficient ſecurity to the governors of the church, of the candidates for holy orders being fit perſons for the miniſtry* ?---This is prieſtcraft in perfection.

* " Thoſe means of edification, public or private, " will always, in my eſteem, bid the faireſt for ſucceſs, " which are the trueſt copies of apoſtolic originals. " Notions of expedience in any thing more than theſe, " when there is nothing to judge by but ſuperficial ap " pearances, have frequently led men to interfere very " unſeaſonably with the dictates of other mens con- " ſciences; and no greater miſchief has ever been occa " ſioned by any thing in the chriſtian church, than by " thoſe very expedients of human prudence, from which " the beſt effects have been expected."—Confeſſional, page 41 and 42, ſecond edition.

fection. If it is alſo further inſiſted, that if a man entertains peculiar notions, contrary to the received opinions, he muſt keep them to himſelf.---I directly anſwer, that, " the admitting of this prin-
" ciple will ſuppreſs truth rather than
" error; would have prevented the pro-
" pagation of chriſtianity at firſt, and
" the reformation of later years*."

One would imagine the bluſh of confuſion, the ſtings of a guilty conſcience in

* See *Attempt to explain the words Reaſon, Subſtance*, &c. p. 234.

It may be neceſſary to obviate and remove one general objection, that I have often met with, againſt any alterations of this nature; namely, that ſuch an attempt will tacitly imply, if not directly acknowledge, that we have all this time been in an error, and which will give occaſion for ſome to reflect on the church of *England*, for her paſt conduct. But this is ſo weak and ſlender an objection, againſt ſo juſt, reaſonable and chriſtian an undertaking, as not to deſerve any other anſwer, than only to obſerve, that this reaſon or argument, if it be one, holds equally ſtrong againſt the reformation itſelf; againſt rectifying of any miſtakes or errors, even after the ſtrongeſt convictions of mind; againſt the making any new acts of parliaments, or altering any old ones, that have been found prejudicial or hurtful to the ſubject; and for the ſame reaſon, would we be conſiſtent, let us prohibit the ſtudy of divinity, of phyſic, of arts and ſciences, and reſtrain all manner of improvements in the knowledge of either: Nay, we may at once commit to the flames the works of *Locke*, *Boyle*, *Newton*, and many other eminent writers, who have refuted ancient errors, and made very conſiderable diſcoveries, for the benefit and

in the countenances of more than half of the young ſubſcribers, were matter of joy and exultation to thoſe who have been hardy enough to diſregard them. It has been anſwered, " they may apply them-" ſelves to ſome other way of getting a " livelihood."—Their fortune, perhaps, expended in their education, they are reduced to this alarming alternative, *ſubſcribe or ſtarve**.---Unable, from the remembrance of better days, to dig;---to beg, aſhamed†.

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and utility of mankind; and if we muſt reſiſt information, and act in direct oppoſition to our knowledge, to the diſcoveries made by ourſelves, or other learned men, and perſevere in our miſtaken opinions, *only* becauſe we may be reflected on for our not being ſooner wiſe, or for a long continuance in our former ignorance, how juſtly may it be ſaid of us, that *light is come into the world, but we love darkneſs rather than light, becauſe our deeds are*, or have been *evil.*—See Conſiderations on a Comprehenſion or Union of Proteſtants, p. 13 and 14, 8vo. 1748.—If men were not to declare their opinions (ſays the Biſhop of *Clogher*) in ſpight of eſtabliſhments, either in church or ſtate, truth would ſoon be baniſhed the earth. Error puts on ſo much a fairer outſide, ornaments itſelf with ſo many plauſible appearances, and comes loaded with ſo many bribes to tempt us from our duty, that if truth did not ſometimes ſhew itſelf, and exert its abilities in its own defence, the world would ſoon be over-run with error, as an uncultivated garden with weeds.—Dedication to Eſſay on Spirit, page 41.

* See Confeſſional, p. 44, note (*k*) ſecond edition.

† See *Sterne's Sermons*, vol. 1, ſer. 2, p. 44; and alſo *a ſermon preached to a large congregation in the country*, on Old Chriſtmas Day, p. 28—printed for Millar, 1753.

The good Biſhop of *Clogher* entertained other ſentiments.---" I am not (ſays " he) againſt joining the wiſdom of the " ſerpent with the innocence of the dove: " But I would not have the wiſdom of " the ſerpent without the innocence of " the dove. Let us be as wiſe as poſſible in defending what is right in our " eſtabliſhment, but let us not exert the " ſame wiſdom in defending what is " wrong. But, above all, let us, in " the name of God, take care that our " foundations be clear, and that our " articles and creeds are free from error*." If a ſtorm ſhould ariſe, (continues the Biſhop, p. 53) " we may run " a riſque of having that tree torn up by " the roots, which might have been ſaved " by a little pruning."

The moſt moderate men allow that our eccleſiaſtical conſtitution wants reforming; but object to it, on account of the danger and difficulty of accompliſhing ſo great an undertaking. Our civil conſtitution receives almoſt daily improvements; it is fitted to ſuit the exigencies of the times, and is made to keep pace

* See his celebrated dedication to *Eſſay on Spirit*, page 47 and 48.

pace with the gradual improvements in civil life. Our eccleſiaſtical conſtitution equally demands our attention, and equally claims a review. Lord *Bacon* has ſomewhere obſerved, that a perſon arguing againſt the neceſſity and expediency of altering our articles, liturgy, &c. might, with equal propriety, attempt to prove that churches and chapels will never want repairs, when caſtles and houſes are very viſibly decaying every day.

Every candid enquirer, who will but uſe his own eyes, and his own judgment, will eaſily diſcern, and as readily deſpiſe the many falſe inſinuations, which the Sons of Syſtem have thrown out againſt the *Confeſſional*.---He has by ſome been repreſented, as a wolf in ſheep's cloathing; by others, as an open, declared enemy to every eſtabliſhment.---Whenever his ſentiments differ from thoſe of his more orthodox brethren, they are wreſted from their plain and natural meaning, and made to bear ſuch interpretations as muſt have racked the moſt fruitful invention of man to have found out.----On theſe interpretations, his opponents, occaſionally, affect a degree of pleaſantry.---When one argument is not

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at hand to oppoſe to another, a facetious joke, on a jingle of words, picked and culled from a dozen different parts of his volume, are made to ſupply the place; in hopes that, by drawing off the attention of the reader, he may take the bait, and let that paſs for a refutation, which is totally foreign to the purpoſe.

By the like unfair dealing, the ſcriptures themſelves have ſuffered very much. What new-fangled doctrine may not be proved by placing and linking together bits and ſcraps of verſes (leaving out the occaſion of their being written, and their connection with the preceding part of the ſame book) ?--Purgatory, Saint Worſhip, Tranſubſtantiation, Infallibility, The Reading of the Scriptures in an unknown tongue, and every, the abſurdeſt doctrine of the church of Rome, though acknowledged notorious impoſitions on common ſenſe, may, by theſe means, be proved agreeable to the written word of God*.

* Some examples of theſe may be ſeen by referring to the *Confeſſional*, page 380, note.—*Candid Diſquiſitions*, chap. 6, page 114, note (δ) ſecond edition.—*Macaulay's Hiſtory*, vol. 3, page 344, note †—*Dr. Hallifax*, in his *Three Diſcourſes on Juſtification by Faith*, hath marked out ſeveral forced miſconſtructions, which the methodiſts have put upon certain paſſages in the New Teſtament, ſo that the leading doctrine of that ſect may appear to be grounded in the ſcriptures.—Dr. *Law* hath given the world

Perſecution is the offspring of Bigotry, and ever deaf to the voice of truth. The great difference between the opinions of men, ought to remind them, that, poſſibly, their own may be wrong.---Reaſon, that hath always been faithful, never had two faces.---It has been obſerved of this nation, by a certain noble author, that our anceſtors "have "formerly waged war againſt *Mahometans*, only becauſe they were ſo; they "have kindled fires againſt Hereticks, "though what was hereſy in one age "has been orthodoxy in another; nay, "they have involved their country in all "the miſeries of civil diſcord upon points "of no greater moment, than, whether "a table ought to be placed in the middle of the church, or at the end of "it*."

The nobleſt improvement of ſuperior knowledge, is ſuperior humility.---You have many vouchers for the one, but the other remains without an advocate.---Why, reverend Sir, will you rob yourſelf

world ſome excellent cautions againſt being miſled by the interpretations of deſigning people. See his *Conſiderations on the Theory of Religion*, fifth edition, page 157, note (*I*)—page 161, note (*K*) page 164, note (*L*) and page 190, note (‖).

* *Perſian Letters*, letter 33.

ſelf of ſo eaſy an acquirement, and act upon principles ſo diametrically oppoſite to that religion, which you are appointed to teach. Surely the governors of our church never received from you *ſufficient* ſecurity, that your faith and doctrines were agreeable to the word of God.---They muſt certainly have fallen ſhort of that ample ſecurity which you inſiſt *Timothy* and *Titus* were commanded by St. *Paul* to take of ſuch as they appointed to be paſtors and teachers.

Call forth, Sir, every power that human ſkill and wiſdom can furniſh you with.---You will ever find inſurmountable difficulties in defending ſubſcription to "the doctrines and commandments of "men†." Let the goſpel of Jeſus ſuffice.---By that we muſt all be one day judged.---And as it muſt be the arbiter of eternity, let it alſo be the guide of time. Pure and without allay, let *the poor have the goſpel preached unto them.*

 Confine

† The following obſervation of the authors of the *Free and Candid Diſquiſitions*, ought not to be here omitted. "Such ſubſcription hath kept out many, even "*members of our own church*, that had both a deſire and "ability to do it eminent ſervice, and might have ſhone "with peculiar luſtre in its ſacred miniſtry; nor are any "kept out of the miniſtry by ſuch ſubſcription, but men "of conſcience; for againſt thoſe, who have none, no "bar of this kind can be effectual." Chap. 10, p. 168, ſecond edition.

Confine not the miniſters of our holy religion with unjuſtifiable eſtabliſhments. Let our religious and civil liberty go hand in hand, the envy and admiration of the world. To ſpeak in the language of our church, allow, that "holy ſcripture con-" taineth all things neceſſary to ſalva-" tion: ſo that whatſoever is not read " therein, nor may be proved thereby, " is not to be required of any man, that " it ſhould be believed as an article of " the faith, or be thought requiſite or " neceſſary to ſalvation*."

Archbiſhop *Synge* records this ſaying of a noble Earl: "Chriſtianity (ſaid he) " is a religion every way agreeable to the " nature and attributes of God, and con-" ducing to the happineſs of man, both " here and for ever hereafter, IF LEARN-" ED MEN WOULD LET US HAVE IT " JUST AS CHRIST AND HIS APOS-" TLES DELIVERED IT." What may we not expect from that æra which ſhall thus reſtore chriſtianity to its original ſimplicity? which ſhall make our religion appear as amiable as it is intended to be uſeful to mankind?

* *Article* 6th.

MVSEVM BRITAN NICVM

FINIS.

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